

The Catholic Mind

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President Coolidge spoke fearlessly and frankly on a topic than which there is none more vital to our country. South Dakota was indeed honored to be the place whence such words were broadcasted. The same high duty of educating children for God is beautifully stressed by the Rt. Rev. Msgr. Jos. F. Smith at the ceremonies for St. Gabriel's School.

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The Catholic Mind

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Spiritual Values in Education

HIS EXCELLENCY PRESIDENT CALVIN COOLIDGE

*Speech delivered at the dedication of the Lincoln Memorial
Library, South Dakota State College, Brookings,
South Dakota, September 10, 1927*

WE are met here to dedicate another temple to the cause of learning. To reach their full effect the buildings used for educational purposes must assume the character of temples. One of our learned men has told us that "We do but go where admiration leads the way." Unless we approach our places of learning in that spirit we shall never receive their full benefits.

The South Dakota State College gives every appearance of having reached in a full measure this position. We can usually measure both the desire and the appreciation that exists for the advantages of this life by the sacrifices we are willing to make to secure them. It is evident that in South Dakota this determination has a very strong hold upon the people. While this was to be expected, for this is yet a land of pioneers who have come here in response to a desire to improve their condition, yet the progress they have made is none the less astounding.

It is true, of course, that although this is a comparatively new community, it has been nurtured under all the advantages of modern science and invention, which did not accrue to the older parts of our country in their early beginnings.

Yet when we remember that South Dakota has been admitted to Statehood less than forty years, that anything like a real settlement has been going on less than seventy-five years, that during this short period many thriving cities have arisen, long lines of transportation have been built, an adequate educational system has been perfected, a body of laws has been developed, a vast agricultural empire has arisen, a method of local and State government

has been built up, the administration of justice has been made effective and, in short, a great American Commonwealth has been established, we cannot fail to stand in respectful admiration for a people whose courage and ability have been crowned with such remarkable accomplishments.

But this is only typical of the growth and progress of the West, and the West is only typical of the growth and progress of America.

Perhaps there is no better example of this wonderful development than your own State College. It was opened forty-three years ago today as a preparatory school with thirty-five students. Since that time it has reached the proportions of a college of agriculture and mechanic arts with an enrollment of about 1,400 students.

During this short interval it has attained a rank as an educational institution in its field scarcely less than that which was secured by some of our Eastern universities after nearly two centuries of existence. It is a mighty inspiration to realize that American communities have a capacity which is demonstrated by their record for the accomplishment of such wonderful works.

In communities such as these the cause of education has never failed to hold a very high place. Of course, the people in their daily life give their first thought to religious worship, but in the affairs of government education has come to be predominant. The importance attached to it is signified by the large proportion of public money which is devoted to its support.

In the country at large it is probable that well toward three-fifths of all local taxes are expended directly or indirectly for education. We hear very little criticism of the amount of money that is used for this purpose, but it is undoubtedly well from time to time to make a careful investigation of this very large item, not so much to attempt to reduce it as to make certain that all wastes are eliminated and that the community is securing full value in return for its large outlays.

No progressive community can afford to neglect the education of its people. Considered on the basis of economics, their development depends very largely on the scientific learning and skill with which the efforts are directed. The day of the rule of thumb is past. The day of

the exact application of scientific knowledge by persons technically trained in all the affairs of life has come. Any neglect in this direction would mean at once stagnation, decay and failure.

It is impossible for any community to hold its place in modern society unless it is fully equipped in the educational field of arts and sciences and research. This solid and substantial institution is incontrovertible evidence of the devotion of South Dakota to these principles.

There has been a long-standing controversy over the question of what constitutes an institution of learning, especially a college. Some contend it is the trustees, others the faculty, still others the student body. I suspect that it is the combination of all of these, and the better the quality of each the better the institution will be.

But there is yet another element which has come to be all-important in modern scholarship. That is the library. While the teacher is the instrumentality and the directing force, to a very large extent, for the training of youth and the diffusion of knowledge, books are, after all, the repository of learning. Without them the wide scope of modern scholarship would of course be entirely impossible, and no college would feel itself adequately equipped for the best service which was not provided with a well-chosen and extensive library.

Books contain not only the priceless records of the past, but they are to a large extent the hope of the future. By means of them we have revealed to us the inventions and discoveries of science, the beauties of poetry and the imperishable thoughts of the master minds of all the age. A liberal education may begin in the classroom, but it will scarcely rise above mediocrity unless it is extended into the library and by that means broadened into the practical experience of life.

We are dedicating this library with its inestimable treasure of learning to the memory of Abraham Lincoln. It is well known that in his early life he had little opportunity to come in contact with books. He had almost nothing that could be dignified as schooling. While it is true that there is a very large field of education that lies entirely outside of books, yet books are the foundation of all education.

It is said that Lincoln walked miles to borrow a book,

and the few which he had he studied until he had mastered them. No one could have become the great master of English which he was, the author of the Gettysburg Address, the Emancipation Proclamation and the second inaugural address, without a profound acquaintance with many books. His place merely in the realm of literature is such that it would be eminently fitting to dedicate any library to his memory. But there is a special reason for placing his name on the library of one of the land-grant colleges of our States.

The great President had a profound interest not only in education but in agricultural education. He delivered an address in 1859 before the Wisconsin State Agricultural Society in which he said: "Free labor insists on universal education." In the same address he then set out his belief in what has come to be known as industrial education, saying that "Heads and hands should cooperate as friends," and expressed his opinion that this should be applied to the tillers of the soil by declaring that "No other human occupation opens so wide a field for the profitable and agreeable combination of labor with cultivated thought as agriculture."

He also declared his belief in scientific efficiency by adding: "The thought recurs that education—cultivated thought—can be best combined with agricultural labor, or any labor, on the principle of thorough work."

Here was a man who had been brought up under surroundings where the tilling of the soil was carried on by methods which had made no advance for two thousand years. In fact, the husbandman of the days of Lincoln's boyhood was the husbandman of the days of Abraham. The great change came with the application of machinery. When Lincoln was speaking this was almost entirely of the horsedrawn variety, but the steam engine was coming into more diversified use and some attempt had been made to use it for plowing. The general application of chemistry to soil production had scarcely been applied to the farm.

The fact that in those surroundings and under those conditions he was able to vision agriculture as one of the learned professions is another of the many indications of his supreme greatness.

In the case of Lincoln perhaps it is unnecessary to say

that this was no mere figure of rhetoric intended only to serve the purpose of platitudinous oratory but the expression of a sound and mature conviction which he believed to be practical, and, should occasion offer, one which he would attempt to put into operation.

The opportunity came to him sooner than he may have expected. During the administration of President Buchanan, the Congress had passed a bill providing for a grant of land in the several States to establish educational institutions in agriculture and the mechanic arts. This bill had been vetoed. It is said that Jonathan B. Turner was the author of this measure, and that before he was nominated Lincoln had told him that if he were chosen President the proposal would have his approval. Representative Morrill of Vermont, later Senator for many years, fathered the bill in the Congress and it bears his name. It was passed, and signed by President Lincoln on July 2, 1862.

Under its provision 30,000 acres of land for each of their Senators and Representatives in the Congress were given to each State to be used for the support of a college of agriculture and mechanic arts. Under the terms of this law the States have established these institutions, which in the past fifty years have played such an important part in the agricultural life of our country.

These grants of land have been greatly supplemented by direct appropriations from the National Treasury, until under laws now in existence the annual appropriations made by the Congress for this purpose run into millions of dollars. All of this is the realization of the vision of Abraham Lincoln, which may have come to him as he rode the circuit over the prairies of Illinois, or as he went up and down the State in the conduct of political campaigns. Its material and spiritual effect upon the well-being of our country is beyond estimation.

We should all of us remember Lincoln as the great emancipator, the President who guided the nation through four years of internal conflict, who demonstrated beyond future question the national quality of our institutions and the indestructibility of our Union, who removed forever from our soil the stain of human slavery and who possessed a God-given insight into the hearts of the American people.

But these elements of his greatness should not be permitted to eclipse the mighty service which he rendered to the cause of vocational education by his advocacy and approval of the measure which established what are usually referred to as our State agricultural colleges.

It has been under their inspiration that the amount of production for each person employed has been so highly increased and the productivity of the soil so greatly stimulated. They created a vast agricultural empire, lying between the Alleghanies and the Rockies, which has furnished an increasing food supply to meet the demands of our growing population.

So many and so varying elements went into the winning of the great World War that much caution should be exercised in assigning to any one of them a decisive influence. But I think it is entirely within reason to say that without the supplies that came from the American farms it is impossible to see how the war could have been won. Those supplies could never have been furnished without the capacity for production which is directly traceable to the influence of the American agricultural colleges. The hand of Abraham Lincoln reached over the battlefields of France and was one of the decisive factors in turning the scale of victory.

But these colleges are important not only because of the economic results which have accrued from them but even more because of their spiritual value. They are of great benefit in the domain of land and the various products of the soil, but in the domain of thought they have an even more important influence.

Our whole country is yet comparatively young. We have been driven by necessity to giving a great deal of attention to subduing the forces of nature. It has been necessary to create anew on this continent all of the instruments of civilization. We had had our cities to build, our highways, our railroads and our canals to lay out, our mines and manufacturing to put into operation, our banking and commerce as well as our agriculture to organize, and our political and our social problems to solve. All of these have made necessary a great supply of material resources for their creation and support.

We have been excessively busy seeking for information that could be turned to practical advantage in the matter of

dollars and cents, rather than for that wisdom which would guide us through eternity. Our higher educational institutions have turned their thoughts especially to the sciences and our secondary school to vocational training. How important these are in my estimation will appear from what I have already said. How poor and weak and generally ineffective we should be without these advantages can be at once seen by the most casual observation of those nations among which they have been neglected.

This is by no means all that is to be expected from American education and American institutions. I cannot conceive that the object of Abraham Lincoln was merely to instruct men how to raise more corn, to feed more hogs, to get more money, to buy more land, and so on in the expanding circle, as the story goes.

Of course, he wanted to teach men to raise more corn, but his main object must have been to raise better men. We come back to the query that is contained in the concentrated wisdom of the ages, "What shall it profit a man if he gain the whole world and lose his own soul?"

All of our science and all of our arts will never be the means for the true advancement of our nation, will never remove us from the sphere of the superficial and the cynical, will never give us a civilization and a culture of any worthy and lasting importance unless we are able to see in them the outward manifestation of a spiritual reality.

Unless our halls of learning are real temples which are to be approached by our youth in an attitude of reverence, consecrated by worship of the truth, they will all end in a delusion. The information that is acquired in them will simply provide a greater capacity for evil. Our institutions of learning must be dedicated to a higher purpose. The life of our nation must rise to a higher realm.

There is something more in learning and something more in life than a mere knowledge of science, a mere acquisition of wealth, a mere striving for place and power. Our colleges will fail in their duty to their students unless they are able to inspire them with a broader understanding of the spiritual meaning of science, of literature and of the arts. Their graduates will go out into life poorly equipped to meet the problems of existence, to fall an easy prey to dissatisfaction and despair.

Many of our older universities were founded by pious

hands at great sacrifice for the express purpose of training men for the ministry to carry light to the people on the problems of life. Unless our college graduates are inspired with these ideals, our colleges have failed in their most important function and our people will be lacking in true culture. Abraham Lincoln, who was the most spiritual of our Presidents, had a true appreciation of this principle.

In closing the address to which I have referred he expressed his belief that—

... by the best cultivation of the physical world beneath and around us and the intellectual and moral world within us we shall secure an individual social and political prosperity and happiness whose course shall be onward and upward, and which while the earth endures shall not pass away.

While he did not fail to place a proper emphasis on the cultivation of the physical world around us; he thoroughly understood that this must be supplemented by a cultivation of the intellectual and moral world within us. The human soul will always rebel at any attempt to confine it to the physical world. Its dwelling place is in the intellectual and moral world. It is into that realm that all true education should lead.

Unless our scholarship, however brilliant, is to be barren and sterile, leading toward pessimism, more emphasis must be given to the development of our moral power. Our colleges must teach not only science but character. We must maintain a stronger, firmer grasp on the principle declared in the Psalms of David and reechoed in the Proverbs of his son Solomon, that "The fear of the Lord is the beginning of knowledge."

Childhood's Shrine

RT. REV. MGR. JOSEPH F. SMITH

Superintendent of Schools, Archdiocese of New York

I

Address delivered at the laying of the corner-stone of St. Gabriel's School, New Rochelle, N. Y., June 7, 1926

TIME was when England and precious Ireland were entirely Catholic. The joyous matin song was heard in the vaulted naves of their Cathedrals and the harmonies of the *Benedictus* echoed in the cloisters of their famed institutions of learning. The mandate of a cruel King changed all this almost overnight. The broken-hearted priests in the silent watches of the night, removed the Blessed Sacrament to a place of safety and extinguished the sentinel light that proclaimed the Real Presence. Monks and nuns were murdered or exiled and the wells of learning either sealed or, worse still, poisoned.

Three hundred years passed and a different scene was enacted. The hierarchy had been restored in these favored lands. The Bishops of the newly restored Sees, assembled in their first synod, in 1852, invited John Henry Newman, himself a product of these pillaged cathedrals and dismantled schools, to preach on this momentous occasion. Newman the Tractarian, in his greatest sermon, which Macaulay and others have learned by heart, called this restoration, the Second Spring of the Catholic Church in their land. And as period after period fell with inspired melody from his holy lips, tears suffused the eyes of these venerable Bishops and they wept copiously.

Catholic education in this country and especially in this great Archdiocese, is in its "Second Spring." Not only are new schools founded in parishes recently formed, but new triumphant buildings are replacing the time-honored edifices erected by our forebears. Here in this garden spot of the Lord, a new acreage is being added to God's estate: our distinguished Auxiliary Bishop has just placed

the corner-stone of an architectural monument that will continue and emphasize the holy traditions of a building that has grown old in the service of God and Country.

Catholic education again is in its second spring because the vicious attacks of sleepless enemies have been nullified by decisions of the highest courts of the land, and finally Catholic education is in its second spring because our religious President, our Supreme Court Justices and all patriotic right-thinking men have joined us in demanding a place for the living God in the mind, in the heart and in the soul of the child.

Methinks I can see clustered around this sacred stone, the triumphant spirits of the past prelates of this Archdiocese—Archbishops Hughes and Corrigan, Cardinals McClosky and Farley, rejoicing and shedding tears as did the Bishops of England, at this Second Spring, at this renaissance, this religious patriotic trend in the soul of American education. Together with our own illustrious Cardinal, they have thought and worked and slaved for this happy change in the hearts of men. More than twenty years ago Archbishop Ryan of Philadelphia preached at the unveiling of a statue of Archbishop John Hughes, erected on Fordham Campus. As the graceful folds of our Country's flag fell aside and revealed the familiar features, the venerable prelate extended his hand and said, "No reed shaken by the wind was that man John!" The same is true of our five great Archbishops.

The subjects most frequently discussed everywhere in this country are the church, the home and the school. All these are intimately connected so that reference to one invariably implies a mention of the others. Close co-operation among all these means better and more enlightened citizens and a stable and enduring country. Public and private schools in every State are sedulously contributing toward this salutary and patriotic effect.

We do not detract any from the glory of our splendid public-school system by saying that for over three hundred years the schools of our country were religious in control, in purpose and in influence. The early comers to our virgin land were men and women of deep religious belief and products of centuries of religious training in the old land. It was but natural that the religion of the church should influence the modest New-World homes and find a place in their humble sanctuaries of learning. The

public school, as such, came into existence when it seemed impossible to teach conflicting beliefs in the classroom.

Missionaries of the Catholic Church accompanied the original discoverers of our land or closely followed in their footsteps. Just as the historian could truthfully say that not a cape was turned, nor a bay entered, nor a river explored but a missionary led the way, so may it be asserted that as they felled the trees and leveled the plateaus, they dotted the landscape with church and school. For it must be remembered that these priests were men of culture and refinement; they burned not only with the ardor of their faith, but they were illumined with the light of knowledge. They were, as history tells, the holy and learned products of a long line of distinguished saints and scholars. Naturally enough they would carry with them the torch of learning and strive to enlighten the new land and its inhabitants by the education that had brought so much pleasure and happiness into their own lives.

Under this twofold inspiration of religion and education, schools sprang up in every section of our land as soon as it was explored and settled. This was the humble origin of the private religious school established by these motives and fostered and supported generally speaking without any public taxation or support such as prevails now. Catholic priests and religious, both men and women, founded schools wherever a sufficient number of settlers was to be found. In them were taught all the usual branches of knowledge; they produced cultured and patriotic men and women. The founders and defenders of our republic were nurtured in private schools and their written documents testify to the fact that their culture and knowledge were not inferior to ours.

Catholic schools, academies and colleges spread rapidly, following everywhere the path of the explorer and settler until today their statistics in every State and every diocese of the country, make a most imposing and creditable showing. Every kind of school was established from the stately university to the humble kindergarten, so that today we have seminaries, colleges, high schools, academies, military schools, agricultural, industrial and technical institutions in abundance.

Their founders, in many instances, aimed at other things than the teaching of religious and secular knowledge. They sought out vantage points, famed for their

natural beauty and quiet, far from the madding crowd's ignoble strife, where nature could teach her own lessons and health could be fostered and preserved. They erected buildings and chapels that were gorgeous and stately in appearance and reminiscent of the architectural splendors of the old land.

All these Catholic nurseries of learning have earned for themselves an undying reputation. For hundreds of years they have taught in this fair land, the noblest precepts of religion, morality, knowledge and patriotism, so that they have become veritable strongholds and citadels for God and for Country. During all these years many non-Catholics have elected to send their sons and daughters to these schools that are openly and professedly so religious in their training of the young.

No great undertaking, however, has gone on its way peacefully and unmolested. No success has been achieved without its trials and persecutions. The private school had patriotically and unselfishly ministered to the needs of the nation when she was in a formation state or in sore distress. In fact even at the present time public-school facilities would be totally inadequate to educate all the children in any locality, if all private schools were abolished. Despite all these undoubted services to the State and to their fellow men, private schools have been persistently misrepresented. Their maligners know neither the history, the tenets, nor the motives of the patriotic religious institution they were attacking. Not satisfied with these attacks, sometimes by individuals, sometimes through powerful organizations, our enemies at length had recourse to the ballot and to the law.

In Michigan an attempt was made twice by way of the referendum, to abolish the private school. In each instance the attempt was defeated. In Nebraska an attempt was made to prohibit the teaching of a foreign language in a private school. This law was finally tested before the Supreme Court of the United States. The decision given reversed that of the lower court, affirming the absolute right of the individual to teach, and giving from this august bench the salutary pedagogical lesson, that childhood is the best time to teach the languages.

The next attack upon the private school was made through the enactment of the infamous Oregon School law, passed by the legislature of that State, according to

which all private schools would be compelled to close after September, 1926. The passage of this law did more harm to the State of Oregon than to any of the schools about to be so unjustly treated. The Supreme Court of that State by a unanimous vote declared the law unconstitutional. The State officials took an appeal to the United States Supreme Court. The decision of the lower court was affirmed by the unanimous vote of this, the highest tribunal in the land. Again, some salutary advice and sound philosophy and profound patriotism were expounded from this majestic rostrum. The learned justices declared that "the child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations." The Court enlarged the scope of its former interpretations of the liberty guaranteed by the Constitution and emphasized the true doctrine that the child primarily belongs to the parent. The briefs submitted by the legal defenders of the private schools, are masterpieces of pleading, couched in eloquent and classical language, that will give them an enduring place in the records of jurisprudence.

The rights and responsibilities of parents were further emphasized in a recent decision rendered by Judge Staley of the Supreme Court, at a hearing in Albany, New York. He upheld the action of the State Commissioner in permitting children to be dismissed from public schools one hour a week for religious instruction in neighboring churches, at the request of their parents or guardians. Basing his decision on the fundamental law as expounded by the United States Supreme Court, he states among other commendable principles "that religious conscience, conviction and responsibility are the least dispensable foundations for good citizenship and sound patriotism."

One other result of all this agitation is that the importance of religion in the life of the nation is being recognized on every side. This return to first principles was bound to come. Nations as well as individuals travel in circles and after bitter experiences reach their despised former starting-point. Public-spirited citizens outstrip clergymen in their demand for religious training for the young from the tenderest age up to incipient manhood. The most promising omen for the stability of the wonderful Constitution and institutions under which we at present

lead a comparatively happy existence is that President, governors, judges, professional and thoughtful men of all races and creeds here in our beloved land are eloquent and insistent on the sanction of religion for the well-being of the republic so wisely molded together by our forefathers. That every child of the home, of the State, of the Church, may worship the one living God and see in Him the Father and Divinity that shapes our lives, is the fervent prayer of every citizen who loves this land.

Today, Gabriel, the Angel of the Incarnation, through the invocation of our beloved Bishop acting for our illustrious Cardinal, again comes down to earth, *remigio alarum*, "on the oarage of his wings." As the sprinkled hyssop of the Most High bedews the created granite of this lifeless stone, he bids it become incarnate: "Hail, full of grace the Lord is with thee!" As the days go on and each supporting fabric touches, rests on and radiates from this stone, the dew and the unction of the Holy Spirit will enter every pore and crevice until the finished edifice is living and vibrant with the blessing imparted this day.

The rebuilding of this new scholastic edifice has been made possible by the munificence and foresight of a noble father and a valiant mother. Here within the shadow and protection of yonder temple, which they also erected, to the glory of the living God, this school is about to be transplanted after a fruitful service of thirty-three years.

Well may you the people of this parish and we your guests today, envy the proud sons and the honored daughters of such parents. You must in the future as in the past, vie with them in making this school worthy of the gift and of its new place in this second springtime.

There is another conspicuous figure in this glorious picture today—your zealous, energetic and learned pastor, Dr. Larkin, trusted by his superiors, beloved by his fellow-priests, for twenty-two years a fruitful servant in the vineyard of the Lord, my affectionate colleague and associate Superintendent of schools, during these glorious years of educational growth. With a stout heart and with a courage born of the grace of God, he has transplanted to this hallowed spot, this tree, prolific with the sap of religion, morality and knowledge.

We welcome him today, its newest Benjamin, into that long, honored line of pioneers and patriots, who have erected temples and schools to the worship of God.

This school retains and regains today its honored place among the distinguished institutions of learning, public and private, that make this eminently cultured city of New Rochelle illustrious throughout our State, a city famed for its homes where men and women truly live, a city saturated with the religious activities, abounding in harmony and brotherly love.

Soon the shades of night will fall and the silence of God will encompass this blessed spot. You will retire to your homes, like the patriots of your country and like your ancestral builders of old, like the Saints reentering their cloisters, resurgent with the conviction that you have wrought a mighty work today. In the quiet of your God-created family, surrounded by the children He has loaned to cheer and comfort you, you will look over the foliage and the pinnacles of this beautiful city, towards this silent acre; and you will visualize this scene: Gabriel, the angel of the Incarnation and the angel of this parish, will be on guard and at his post: the Spirit of God will be hovering and brooding over this stone: through the mists the graceful lines of this rising building will emerge and reach their fullest growth: the swarded campus will ring with the acclaim of joyous children and their praises of the Almighty will resound within its walls. The whole future history of this school will pass before you in a prophetic review, until it will have assumed the antiquity of some ivy-mantled abbey grown mellow in the service of God.

Under emotions evoked by similar scenes, during twenty centuries, our fathers in the Faith have bowed their forms in humble gratitude. It is written that, overwhelmed with thanksgiving for victory, Lincoln the Emancipator, was driven to his knees. Let us, Bishop, Priests, Pastor and beloved people of St. Gabriel's, tonight, like our fathers and patriots, in a spirit of thanksgiving, be driven to our knees.

II

*Address delivered at the dedication of St. Gabriel's School,
New Rochelle, N. Y., September 11, 1927*

OF this whole structure as well as of yonder temple of the Blessed Sacrament may it appropriately be said, "Verily this is the House of God, this is none other than the Gate of Heaven."

The ceremony which His Eminence has just performed, brings us very close to God. He has blessed another sanctuary of God's special charge; the soul, the mind, the heart of a child. "But trailing clouds of glory do we come / From God Who is our home. / Heaven lies about us in our infancy."

We are close to God today because the officiating Cardinal is a member of that wonderful senate of seventy from which nowadays the Vicar of Christ is chosen; and from the throne of Peter there is only one step—Heavenward to the throne of Christ. We are close to God today because in this shrine of childhood shall be taught whatsoever He hath commanded sifted by His revelations, irradiated by His grace, transfigured by His light.

St. Gabriel's school has the distinction of being the two-hundredth school sealed and signed as part of God's estate here in this great Archdiocese. Our schools extend from the great bay at the entrance to the new world to the Tri-State Rock which marks the boundary at Port Jervis. They bring religion and education to every principal city and village, to Saugerties on one side and to Tivoli on the other side of the banks of the lordly Hudson. There are thirty-three Catholic elementary schools in the County of Westchester and four of them adorn this garden city of the Lord—New Rochelle. There is no part of this vineyard forgotten by His Eminence or his priests. Last year a school was opened at Monroe Street in lower Manhattan and very soon will he be called upon to dedicate two more in that district at Elizabeth Street and again near Bleecker and Downing Streets. This is the life of our Cardinal and Archbishop, to go up and down and across and back again through his own "Holy Land" as the Savior once traveled over His own. We envy him not the burden of his labors but we fain would share in his wonderful eternal reward.

But this magnificent system was not established in a day. The first school was opened in St. Peter's in the year 1800 and the major part of our two hundred schools came into being within the past twenty-five years. Nor were the schools in the early part of the last century erected without much sacrifice, much toil and without travail of spirit. They encountered violent opposition. The immigrant leaving home and kindred to avoid persecution and restraint in other lands found a disposition among some to continue

that attitude here in the land of the oppressed: but they found a stalwart champion in the person of John Hughes the first Archbishop of New York.

When the seven Cardinals were assembled in the City Hall in June, 1926, one could not help being thrilled at the thought that they encircled the very spot where nearly ninety years before the Archbishop had eloquently defended the cause of Catholic education. He spoke like one inspired, for three hours. Although on this memorable occasion his fellow-citizens felt they could not grant his request, he still loved his city, his country and his State. His letters to Lincoln and Seward during the Civil War were fired with patriotism and breathed profound wisdom.

Though broken in health, he gladly went as his country's extraordinary envoy to the Court of France and other countries to dissuade them from recognizing the Confederate States. He was eminently successful with Napoleon III of France. His visit changed the views of English statesmen, who as Bancroft the historian openly asserted in Congress, were bent upon recognition; it may be said that the influence of his forceful personality and ecclesiastical station led all Europe to adopt and preserve an attitude of absolute neutrality. There is no more precious document in the valuable archives of this Archdiocese than the letter of Secretary of State Seward in which, in his own handwriting, he commissions an archbishop of New York to be an envoy of his country in time of peril.

Each one of his four illustrious successors assumed the staff and burden of office as the other laid it down. There could be no question of failure, no change of policy, for each one inherited the zeal, the strength, the piety and the valor of his predecessors, and each one aided by the grace of God, and his own personal gifts, enhanced and crowned the work of the other. This is especially true of the present incumbent of this wonderful See. During the thirty-five years of his holy priesthood, His Eminence has been present at the dedication of nearly every church, school and other edifices erected in that time. As a young bishop in 1915 he helped to remove from the proposed State Constitution the obnoxious words afterwards frowned upon by the Supreme Court of the United States. When the right to teach was questioned in Nebraska, his support and advice helped to obtain a striking decision at Washington;

and when the whole fabric of Catholic education was in jeopardy in the Oregon case, his notable help, advice and the legal talent of his diocese contributed to one of the most fundamental decisions of our highest court.

The Harvard professor who in spoken and written word publicly protested that his children and every one else's were the exclusive wards of the State, has preserved a discreet silence and confined himself to the cultivation of bees since the Supreme Court proclaimed as American law, the Catholic doctrine that, "the child is not the mere creature of the State; those who nurture and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional obligations." Verily is the spirit of John Hughes still among us and God still continues to visit His people.

This place of learning is not only the "House of God" but also the "Gate of Heaven." What crimes have not been committed in the name of Education! what heresies of teaching and behavior have not marred the ordinary evident truths of life! what a conspiracy against the innocence and sanctity of childhood! There has been a glacial period in education as well as in geology. It is said that centuries ago the ice came down from the north in an irresistible avalanche. It locked the rivers and streams, covered fields and vegetation and enveloped every living thing in its cruel embrace. It left in its wake many curious skeletons, and strange and useless débris and a deadening atmosphere in which nothing useful could live or grow.

There has been a similar glacial period in education during these past few decades. It has brought strange theories, customs, thought, words and actions into our philosophy of life and living and has endeavored to freeze out from school, from text-book, from literature, from life, every thought, mention, and if possible, any influence of the living God.

But the ape and the cave-man have had their day. The public conscience has been awakened. The effect of irreligious education upon literature, art, music and upon our very language is demoralizing and so full of portent for the young that a change is sure to come. More religion is demanded even by the pupils themselves in high schools and colleges, who wonder with regard to education "what it is all about" and why the new-fangled theo-

ries of their irresponsible professors solve for them no problems of this life. The leading editorial writers of our greatest papers want scientists to be more humble and less arrogant, and one of them writing for our foremost secular magazine, dissatisfied with their claims, their lack of evidence and their equal absence of logic, entitles his article "Black Science."

It is not so, my dear good people, with you nor with your children. It can be said daily of your school where your children pass one-half of their day, "Jesus was invited and the mother of Jesus was there." It is the "House of God and the Gate of Heaven" because God is here, in this magnificent auditorium, in each classroom, in its books, in its teaching, in its very atmosphere. He will be found in the spacious gymnasium provided for the care of the body because the body is the casement of the soul and the temple of the Holy Spirit, and your children will come forth from it, in the words of St. Paul, veritable "athletes of Christ." When your sons return to you after a day spent in this atmosphere they will have in their eyes the wistful look of the Boy of Nazareth and the countenances of your daughters will recall the face of the gentle maiden when Gabriel delivered the message in the temple.

See to it that they never lose the impress of those sacred effigies! Finally, your children are part of that mighty host of one hundred and fifteen thousand little ones of Christ who will crowd our schools, high schools, and academies tomorrow throughout this immense diocese, so that you and they and their parents form a mighty choir around the throne of God before which the others—the Thrones, the Dominations—must bow and retire.

Though your school is the two-hundredth one dedicated yet it is by no means a new establishment. Since 1897 it has worked wonders in this beautiful parish. It now takes its place among those schools which, at this corner stone placing, I said are in their second spring. Yours is the forty-fifth that has been rebuilt as a reward of work well done for God and country; nearly all this rebuilding has taken place within the last quarter of a century. Much that we might add regarding Catholic Education we have already expressed in our remarks at the placing of this corner stone. These views your distinguished pastor paid us at the time the compliment of printing for distribution,

When your Eminence suggested to the reverend pastor, Dr. Larkin, several years ago the advantage of rebuilding the former school on this site and of adding thereto a department of higher education, he gave ready acquiescence to your views. Few realize how much of the soul and the life-blood of a pastor go into the building of a primary, grammar and secondary school such as this. He brought to this great task not only the grace of God and his own rich and varied talents, but he pressed into service the knowledge and experience gained in the many years of devoted supervision as Superintendent of schools.

The devoted sons and daughters of the noble father and the saintly mothers who are the original donors, lent a willing and loyal cooperation to your plans and his, so that today they recall reawakened memories of a generous trust and behold with joy the rebirth of the old school and the multiplication of the original gift. Tomorrow the school will resume its place in the plan of Christ. It will be no stranger in His pastures. The dedication of His Eminence has bound it to the truth and history and conservatism of the past. Christ is the supreme educator. Catholic teachers are not isolated thinkers, gropers in the dark. They are the legitimate heirs of nineteen centuries of devotion to and of preservation and development of the truth. They are part of that long, honored line of cloistered saints who despite the inroads of barbarians, the devastation of persecution and the ravages of time, kept intact the sacred deposit of Faith and tradition; who developed theology, Christianized and elaborated philosophy, cultivated the arts and sciences and prepared the way for the wonderful progress of the present century. In preparation of the morrow and for all time your school is irrevocably linked up somewhat like a Divine radio, with the voice of God, the authority of His Church, and with all that is noblest and best in life. The chantings of the Holy Spirit will transmit to the soul, the mind and the heart of your child all that is revealed in Scripture and tradition and every authenticated and rightly interpreted fact of the Book of Nature.

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